TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 17. CITY OF NAUVOO, ILL. NOV. 15, 1845 [WHOLE No. 125.

HISTORY OF JOSEPH SMITH.

CONTINUED.

Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour; and by hearkening to observe all the words which I the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever.

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them; for they were set to be a light unto the world and to be saviors of men, and inasmuch as they are not the saviors of men they are as salt that hath lost its savor, and is thenceforth good for nothing, but to be cast out, and to be trodden under the feet of men.

But verily I say unto you, I have decreed that your brethren who have been scattered shall return to the lands of their inheritances, and build up the waste places of Zion, for after much tribulation, as I have said unto you in a former commandment, cometh the blessing.

Behold this is the blessing which I promised after your tribulations, and the tribulations of your brethren even their restoration to the land of Zion, to be established no more to be thrown down: Nevertheless if they shall pollute their inheritances they shall be thrown down, for I will not spare them if they shall pollute their inheritances.

Behold I say unto you, that the redemption of Zion must needs come by power, therefore, I will raise up unto my people, a man, who shall lead them like as Moses led the children of Israel; for ye are the children of Israel and of the seed of Abraham, and ye must needs be led out of bondage, by power with a stretched out arm; and as your fathers were led at the first even so shall the redemption of Zion be; therefore, let not your hearts faint, for I say not unto you as I did unto your fathers, mine angel shall go up before you, but not my presence: but I say unto you mine angel shall go up before you and also my presence, and in time ye shall possess the goodly land.

Verily, Verily, I say unto you, that my servant Baurak Ale is the man I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, gather yourselves together unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me; and let all the churches send up wise men, with their monies, and purchase lands even as I have commanded them; and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion; even from your own lands after these testimonies, which ye have brought before me, against them, ye shall curse them; and whomsoever ye curse, I will curse; and ye shall avenge me of mine enemies: and my presence shall be with you, even in avenging me of my enemies, unto the third and fourth generation of them that hate me.

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again. And whoso is not willing to lay down his life for my sake, is not my disciple. It is my will, that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them, concerning the restoration and redemption of Zion. It is my will that my servant Parley P. Pratt, and my servant Lyman Wight should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the strength of my house. Behold, this is my will; ask and you shall receive, but men do not always do my will: therefore, if you cannot obtain five hundred, seek diligently that peradventure you may obtain three hundred; and if ye cannot obtain three hundred, seek diligently that peradventure ye may obtain one hundred. But verily I say unto you, a commandment I give unto you, that ye shall not go up to the land of Zion, until you have obtained one hundred of the strength of my house, to go up with you unto the land of Zion. Therefore, as I said unto you, ask and ye shall receive: pray earnestly that peradventure my servant Baurak Ale may go with you and preside in the midst of my people, and organize my kingdom upon the consecrated land; and establish the children of Zion, upon the laws and commandments, which have been, and which shall be given unto you.

All victory and glory is brought to pass unto you through your diligence, faithfulness, and

ayers of faith. Let my servant Parley P. Pratt, journey with my servant Joseph Smith, jr.

Let my servant Lyman Wight, journey with my servant Sidney Rigdon. Let my servant Hyrum Smith, journey with my servant Frederick G. Williams. Let my servant Orson Hyde, journey with my servant Orson Pratt;—whatsoever my servant Joseph Smith, jr.,—shall counsel them in obtaining the fulfilment of these commandments, which I have given unto you, and leave the residue in my hands: even so; Amen.

Wednesday, Feby. 26th, I started from home to obtain volunteers for Zion, in compliance with the foregoing revelation, and the 27th staid at Brother Roundy's.

To show the feelings of a certain portion of the public, at this period I copy the following from the Februsry number of the "Evening and Morning Star" page 271,

"☞ We copy the following article from the 'North Star,' printed in Danville, Vermont, by E. Eaton, headed 'THE MORMONS.'

'We have received the first number of the Mormon '*Morning and Evening Star*' [the Evening and Morning Star] resuscitated in Kirtland, Ohio. *It is the same assuming, mysterious publication of its original.*' "

While the press, (and many of the public,) was breathing the spirit of bitterness against the work of God I received letters from many of our friends which gave us occasion for rejoicing, amongst them, I extract from Brother M. C. Nickerson's letter, of December 20th, 1833, "Your labors in Canada have been the beginning of a good work; there are thirty four members attached to the church at Mount Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues, and three sing in tongues; and we live at the top of the mountains!"

Also from 'Saco, Maine,' January 20th, 1834.' "Brethren in the Lord; I have baptised about forty in this section, and there are more convinced of the truth, but are still lingering on the threshold of the church, and I think the Lord will gather some of them in his kingdom. Brother E. M. Green labored with me from the 16th of January, 1833, till October following, while we were together, we baptised about one hundred and thirty. Brethren pray for me, that I may have words of wisdom, and a door of utterance to declare the whole counsel of God, and rightly divide the word of truth: giving to every man his portion in due season: For my determination is, with the stick of Joseph in one hand, and the stick of Judah in the other to labor diligently in the world, that my skirts may be clear from the blood of all men, and I stand acquitted before the bar of God.

I am yours in Christ,

(signed) JOHN F. BOYNTON."

Thus while the press was mourning, the work prospering, the saints rejoicing in the east, troubles changed and multiplied in the west, as may be seen by the following letter written,

Clay County, Mo., Feb'y. 27, 1834.

Dear Brethren, the times are so big with events, and the anxiety of every body so great to watch them, that I feel somewhat impressed to write oftener than I have done, in order to give you more of the "strange acts," of this region. I have just returned from Independence, the seat of war in the west. About a dozen of our brethren among whom were Bishop Partridge, Elder Corrill and myself, were subpœnaed in behalf of the state; and on the 23rd of February, about twelve o'clock, we were on the bank opposite Everett's Ferry, where we found Captain Athchison's company of "Liberty Blues" near fifty rank and file, ready to guard us into Jackson county. The soldiers were well armed with United States' muskets, bayonets fixed, &c., and to me the scene was "passing strange," and long to be remembered: the martial law in force to guard the civil.—About twenty-five men crossed over to effect a landing in safety, and when they came near the warehouse, they fired six or eight guns, though the enemy had not gathered to witness the landing.

After we were all across, and waiting for the baggage wagon, it was thought most advisable to encamp in the woods, and the witnesses with half the company, marched nearly a mile towards Independence, to build night fires, as we were without tents, and the weather cold enough to snow a little. While on the way the Quarter master, and others, that had gone on ahead to prepare quarters in town, sent an express back, which was not of the most pacific appearance. Capt. Atchison continued the express to Col. Allan for the two hundred drafted militia, and also to Liberty for more ammunition; and the night passed off in warlike style; with the sentinels marching silently at a proper distance from the watch fires.

Early in the morning, we marched strongly guarded by the troops, to the seat of war, and quartered in the block house, formerly the tavern stand of S. Flournay; after breakfast, we were visited by the District Attorney Mr. Reese, and the Attorney General Mr. Wells. From them we learned that all hopes of *Criminal prosecutions*, was at an end. Mr. Wells had been sent by the Governor to investigate, as

far as possible, the Jackson outrage, but the bold front of the mob, bound even unto death (as I have heard,) was not to be penetrated by civil law, or awed by executive influence.—Shortly after Capt. Atchison informed me that he had just received an order from the Judge, that his company's service was no longer wanted in Jackson county; and we were marched out of town to the tune of Yankee-doodle in quick time, and soon returned to our camp without the loss of any lives. (This order was issued by the court, apparently, on account of the speedy gathering of the old mob, or citizens of Jackson county, and their assuming such a boisterous and mobocratic appearance.) In fact much credit is due to Capt. Atchison for his gallantry and hospitality, and I think I can say of the officers and company, that their conduct as soldiers and men, is highly reputable, so much so knowing as I do the fatal result had the militia come, or not come, I can add that the Captains safe return, refreshed my mind with Xenophen's safe retreat of the ten thousand. Thus ends all hope of "redress," even with a guard ordered by the Governor, for the protection of the court and witnesses.

Before a crop is harvested, it becomes ripe of itself. The dreadful deeds now done in Jackson county, with impunity, must bring matters to a focus shortly. Within two or three weeks past, some of the most savage acts ever witnessed, have been committed by these *bitter branches*. Old Father Lindsey, whose locks have been whitened by the blast of nearly seventy winters, had his house thrown down, after he was driven from it; his goods, corn &c. piled together and fire put to it, but fortunately after the mob retired, his son extinguished it.

The mob has quit whipping, and now beat with clubs. Lyman Leonard, one of the number that returned from Van Buren, had two chairs broke to splinters about him and was then dragged out of doors, and beat with clubs till he was supposed to be dead; but he is yet alive. Josiah Sumner and Barnet Cole were severely beat at the same time. The mob have commenced burning houses, stacks, &c., and we shall not think it out of their power by any means, to proceed to murder any of our people that shall try to live in that county, or perhaps, only go there.

Such scenes as are transpiring around us, are calculated to arouse feelings and passions in all, and to strengthen the faith and fortify the hearts of the saints for great things. Our Savior laid down his life for our sakes, and shall we, who profess to live by every word that proceeds out of the mouth of God; shall we, the servants of the Lord of the vineyard, who are called and chosen to prune it for the last time, shall we, yea verily, we, who are enlightened by the wisdom of heaven, shall we fear to do as much for Jesus as he did for us. No; we will obey the voice of the spirit, that God may overcome the world.

I am a servant &c.

W. W. PHELPS.

We continued our journey and on the 28th Feby. staid at a strangers, who entertained us very kindly; and on the first of March arrived at Brother Lewis'; and on the 2nd which was the Sabbath, Brother Parley preached, and I preached in the evening; we had a good meeting. There is a small church in this place, which seems strong in the faith. O may God keep them in the faith, and save them and lead them to Zion.

March 3rd we intended to start on our journey east, but concluded to tarry another day. O may God bless us with the gift of utterance to accomplish the journey and the errand on which we are sent, and return safe to the land of Kirtland, and find my family all well. O Lord bless my little children with health and long life, to do good in their generation for Christ's sake, Amen.

After leaving Kirtland we had passed through Thompson, Springfield, Elk creek, Erie, Westfield, Livonia, Silver creek, Perrysburgh, Collins, China, Warsaw, Genesee, Centreville, Catlin, and Spafford before we arrived at Westfield. On the 4th inst. we continued our journey from Westfield, accompanied by Elder Gould, and after a ride of thirty three miles at Villanova and tarried all night with a Brother McBride. The next morning, March 5th we went to Brother Nickerson's, and found him and his household full of faith and of the Holy Spirit.

We called the church together, and related unto them what had happened to our brethren in Zion, and opened to them the prophecies and revelations concerning the order of the gathering to Zion, and the means of her redemption; and I prophesied to them, and the spirit of the Lord came mightily upon them, and with all readiness, the young and middle aged volunteered for Zion. The same evening we held two meetings, three or four miles distant from each other.

March 6th. We held another meeting at Bro. Nickersons. The few unbelievers that attended were outrageous, and the meeting ended in complete confusion.

March 7th. We proceeded on our journey accompanied by Bro. Nickerson, leaving Brothers Gould and Matthews to prepare and gather

up the companies, in the churches in that region, and meet us in Ohio, ready for Zion on the first of May. We arrived after dark, at Elliotville, the county seat of Cataraugus, and tried for lodgings at every tavern in the place; it [being] court time we found no room, but were [obliged] to ride on in [the dark,] through mud and rain, and found shelter, after travelling about one mile, for which [we] paid *more* than *tavern fare.*

On the 8th, we arrived at Palmers ville, at the house of Elder McGown's, where we were invited to go to Esquire Walker's to spend the evening. We found them very friendly and somewhat believing, and tarried all night.

Sunday 9th, we preached in a school house, and had great attention. We found a few disciples who were firm in the faith; and, after meeting, found many believing and could handily get away from them, and appointed a meeting in Freedom for Monday the 10th, and staid at Mr. Cowdery's, where we were blessed with a fullness of temporal and spiritual blessings, even all we needed or were worthy to receive.

Monday. Met our appointment, and preached to a great congregation; and at evening, preached again to a crowded assembly, an overflowing house. After meeting I proposed if ony wished to obey, and would make it manifest, we would stay and administer at another meeting, the next day.

Tuesday 11th, fulfilled our appointment, and baptised Heman Hyde, after which we rode nine miles and put up at Stuart's tavern.

Wednesday 12th, we arrived at Father Bosley's, after a ride of thirty-six miles.

Thursday 13th, I preached.

Friday 14th, at father Bemans.

March 15th, while at father Beman's, Elders Rigdon and Wight arrived, much to the joy of their souls, and the saints in Livonia.

Sunday 16th, Elder Rigdon preached to a very large congregation in Geneseo. Elder Pratt preached in the afternoon of Monday the 17th.

There was also the same day, March 17th, a conference of Elders, at Avon, Livingston county, New York, at the house of Alvah Beman, which I attended. There were present also Sidney Rigdon, Parley Pratt, Lyman Wight, John Murdock, Orson Pratt, and Orson Hyde, High Priests, and six Elders. I stated that the object of the Conference was to obtain young men and middle aged to go and assist in the redemption of Zion, according to the commandment; and for the church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of the brethren in Kirtland, say two thousand dollars, which sum would deliver the church in Kirtland from debt; and also, determine the course which the several companies shall pursue, or the manner they shall journey when they shall leave this place.

It was voted by the council that Fathers Bosley and Nickerson, Elder McWithey, and Bro. R. Orton, should exert themselves to obtain two thousand dollars, for the present relief in Kirtland. They all agreed to do what they could to obtain it, firmly believing it could be accomplished by the first of April. It was also decided that Elder Orson Hyde should tarry and preach in the regions round about, till the money should be obtained and carry it with him to Kirtland. It was also voted that I should return to Kirtland accompanied by Elders Rigdon and Wight. Elders John Murdock and Orson Pratt were appointed to journey to Kirtland, preaching by the way; and Elders Parley P. Pratt, and Henry Brown, to visit the churches in Black River country, and obtain all the means they could to help Zion.

Tuesday, March 16th. Tarried at father Bosley's through the day.

On the 19th commenced my journey for Kirtland, and staid this night at Bro. Withey's tavern.

20th; continued our journey, dined at Bro. Joseph Holbrooks, and at night tried three times to procure lodgings in the name of disciples, but could not succeed. After night had commenced we found a man, in China, named Reuben Wilson, who would keep us for money; thus we learn there is more places for money, than for the desciples of Jesus, or the Lamb of God.

March 21st, we came to a man named Starks, six miles east of Springville, and on the 22nd arrived at Bro. Vinson Knights, in Perrysburgh, Cataraugus county; on the 23rd we arrived at Father Nickerson's, in Perrysburgh, where we held a meeting &c. On the 24th, I was not able to start, but felt determined to go the next morning. 25th, Journeyed from Father Nickersons, to Father Lewis' in Westfield, accompanied by Father Nickerson. On the 26th, continued our journey to Elk Creek, and staid with Elder Hunt. The 27th, I came to Springfield where I found Elder Rigdon, who had come on by a different route, and we arrived that night within sixteen miles of Painesville, and arrived home at Kirtland, on the 28th of March, finding my family all well, and the Lord be praised for this blessing. The 29th, remained at home and had great joy with my family. Sunday the 30th, was at home except going to hear Elder Rigdon preach.

Monday, March 31st, I went to Chardon to attend the court, in the case against Dr. P. Hulbert, &c. This day, also, Ira I. Willis, a young man who had been in the church for some time, and who was driven from Jackson county into Clay, returned thither to look for a stray cow; and while at the House of Esquire Mansship's, a Justice of the Peace, (where he had called with Bro. John Follet, to prove his title to the cow,) was caught by that unhung land-pirate and inhuman monster, Moses Wilson, and whipped in a most cruel and savage manner, while surrounded by some half dozen of the old mobbers. This was an unpardonable act; all that know Mr. Willis can bear testimony that he is a young man, honest, peaceable and unoffending, working righteousness and molesting no one. May God reward Moses Wilson according to his works.

THE "HOLY COAT"—A SECOND REFORMATION.

Washington, Sept. 22, 1845.

To the Editor of the Union:

The "*Holy Coat*" is represented to be the identical one in which our Savior was apparelled, from early boyhood to the period of his crucifixion. It was made by Mary. The material was of so peculiar a quality, that the garment expanded in dimensions as the wearer advanced in years and increased in stature. "They parted His garments, casting lots upon them what every man should take;" and the coat became the property of a soldier, who, placing an extraordinary value upon it, sold it to one of the females, (for a trifling consideration,) who believed in his divinity, and witnessed his sufferings on the cross. It was forthwith placed in the vault of a Christian family, where it remained until the beginning of the fourth century, when Constantine—son of Constantius Clovis—was destined by the Almighty to terminate the bloody persecution of the Christians. His mother, Helena, had followed him to Orient; and in the year 326, she made a pilgrimage to Palestine, and, after diligent search, found this precious relic. She returned soon afterwards, and carried it with her in triumph to Treves, the oldest town in Europe, and the then seat of the Occidental emperors. It was not long before it mysteriously disappeared, causing thousands to wail; and, notwithstanding the most rigid examinations and enquiries, no trace could be ascertained by which to lead to its recovery. One of the chroniclers of Treves, speaking of the year 1196, remarked that "it would be memorable in all coming time as the era at which the incomparable treasure of the holy coat of Christ was rediscovered." It seems to have been deposited between two steeples, in an alter dedicated to St. Nicholas. The Archbishop John, when he was embellishing the dome and erecting new altars, opened the boxes and chests which he found in the progress of the work, and from one of them drew forth the "holy coat" from its tenement of eight centuries! On the 1st of the following May, the *fete* of the apostles Philip and James, it was publicly exhibited amid the rejoicings and congratulations of the multitude.

In the year 1512, the Emperor Maximilian the 1st, was solicited to favor the world with an opportunity of beholding the "holy coat" in the cathedral at Treves. Permission was accordingly asked of Pope Leo X. who graciously consented to the granting of this high boon, upon the condition that every spectator should contribute freely towards rebuilding the old edifice, then nearly in ruins, rendered doubly dear to Catholics from the sacred relic which it contained. The experiment succeeded well. Vast sums were realized, and it was exposed to public view subsequently in the years 1531, 1545, 1553, 1585, and 1594. It was then removed to *Ehrenbreitstein*, (broad-stone-of-honor,) the strong fortification of Drusus, before Christ, and the present Gibraltar of Germany, where it was exhibited again in 1734 and in 1765. During the year 1794, when it was foreseen that the French would secure this commanding position on the Rhine, the "holy coat" was secretly conveyed to the interior of Germany, where it was kept hidden until 1809, when a new Bishop of Treves (Carl Monnay) caused it to be taken back to that city. The year following it was exhibited to nine hundred thousand persons; when the bishop announced, that henceforward it could only be opened once in thirty-four years (the length of time our Savior was upon the earth) to public examination. In pursuance of this declaration, it was exhibited in 1844 in the cathedral at Treves, under the personal superintendence of the bishop, from the 18th of August until the 30th of September, to upwards of two millions of persons.

The "holy coat," it must be confessed, is an exquisitely fine piece of workmanship, both as relates to the material and to the tailorship. It is impossible to form an opinion as to the nature of the staple from which the cloth was manufactured. The threads are so delicately fibrous, that the twist in them is almost imperceptible to the naked eye. The color is also very peculiar, and cannot be directly described, though its chief characteristic is a yellow-brown. Throughout, not the slightest appearance of a seam can be detected. At the

top there is a hole sufficiently large for a head to pass through. The sleeves are one and a half foot long, and a foot wide. The body is five feet four inches wide; its length five feet one inch and a half.

Thus I have given you the history, as related at Treves, as well as a description of the "holy coat." the infamous exhibition of which last year engendered the denunciations of one of the most highly gifted and intrepid theologists of the age. Although a Catholic priest, Ronge dared to denounce the imposition as one unworthy of the church—unworthy of the righteous precepts of religion. His sentiments found an echo in Germany as enthusiastic as that which, more than three hundred years ago, gave such effect throughout Christendom to the tenets of a Luther. Popery, rely upon it, has received a blow, which will eventually upset its stronghold. The serpent was only *scotched* by the first reformer. It will expire under the tortures of the second. Man, in all civilized countries, is beginning to think for himself; and hereafter he will be guided by reason, instead of being governed by power. There is a spirit of inquiry abroad, which cannot slumber until every shackel which binds the intellect is burst asunder. Truth and light, emanating from Heaven itself, must triumph over falsehood and darkness. The miner's son of Eizelben hastened the colonization of this mighty republic, by imbuing the public mind in Europe with proper notions of religious liberty. Political liberty afterwards became its handmaiden: and the salutary results from their union emboldens the timid and the fearful to speak aloud,—to gird on their armor, and to "go forth conquering and to conquer" the vices of the world.—*Union.*

☞ We have extracted the foregoing not so much for its intrinsic merit, as for the devices and stratagems of men. Jesus said: "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me:" and truly "the prince of this world" has ruled the world by flattery and deception: for Jesus never said that virtue went out of his *garment* when the diseased woman touched the hem, but *the virtue went out of* HIM.

One of the best traits of Mormonism is, that it outs all kinds of speculations, deceptions, and contrivances, which have the greatness of men for their object, rather than the glory of God.

Mormonism is a perfect Nebuchadnezzar's furnace for this generation, and if those cast into the "fire," whether catholic, protestant, or Pagan, have not "the form of the fourth like unto the Son of God," to shield them from the flames, they will be scorched by it as soon as they come within reach of its blaze. The Infidel, the Perfectionist, and the Christian, are alike to Mormonism; it melts all, for God is a consuming fire.

OFFENCES MUST COME.

The Savior, clothed with the authority of the priesthood, was not slow to acquaint his disciples, and advertise the world what would take place in the last days. Matthew records one of his sayings thus: "Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh! Now apostates and people will conspire to fulfil this saying: And to show it we have only to quote their own sayings and doings. The apostates will hazard their lives and characters to bring evil upon the church, and stop the spread of truth, and frustrate the gathering. The greedy world, swallow their falsehoods and enter into the secret, and join their honor together to persecute and crush the saints, because they worship God according to the dictates of their own consciences, and so the offences come.

We cannot better show this principle, than by copying from the Illinois State Register, and a New York paper, the following:—

PUBLIC SENTIMENT.

The unlawful doings in Hancock county are, as we expected, bringing the State into disgrace all over the Union. The press, every where, condemns, in the most emphatic and indignant language the treatment which the Mormons have received. When an unprejudiced man seriously and candidly reflects on what has been done—when he thinks of the hundreds of houses burnt to the ground, and their bereaved and shivering inmates turned out to starve—when he reflects that a whole community of people are, in this enlightened age, and in this free country, driven out from the comforts and blessings of civilization into the wilderness on account of their religion—for that will be the verdict of the age and of posterity, that sectarianism alone, has thus expelled them—he must admit that disgrace will cleave to our institutions, as a consequence of these outrages.

From a New York Paper.

"A whole community of the people banished! driven violently from their homes, their farms, and their Church: their blood shed by lawless adventurers of Illinois and the State, either unable or unwilling to protect them! How are we as a nation to explain to civilized world this dire calamity, this desecration of all that is free in our Government! Was it

the religion of the Mormons to which objections were made? We have no right to interfere with the religion of any person, if the pursuit of that religion interferes with no man's rights or property. Were the Mormons a morally, lying, thieving race of people, as alleged? Then enforce the laws against all offenders. But to drive them, their wives and children, beyond the Rocky Mountains, beyond the barriers of civilization, to take lawless possession of their farms and property, exceeds in iniquity everything that has been done in any country since the reign of the Goths and Vandals."

☞ So the truth, "because of offences," comes out of their own mouths.

A still stranger specimen of the folly of this generation, is found in the last dying words of *John Long* upon the gallows, at Rock Island, before he was hung for the murder of Col. Davenport.

"Mobs, said the prisoner, have made men desperate. He represented that Wm. F. Fox happened to be at Belview at the time of the mob there, and had, up to that time been an honest man, but from that moment, he became a determined and abandoned and successful robber; it is in consequence of being indiscriminately lynched without proof of innocence or guilt, that the country is now filled with horse thieves and robbers all determined to be revenged for their injuries, and to sell their lives as dearly as possible."

Truly, our country is in a state of anarchy and desperation, and the expulsion of the church of Jesus Christ of Latter day Saints from her realms, solely because their religious privileges, and common rights of citizens, are not protected by the laws of the land, will open the highway of *reckless rights*, among desperadoes, passionate and disappointed men, and demagogues, and the fields and habitations of the freemen of these United States, as well as the lives of men, women and children, will be sacrificed on the same bloody altar, where they tried to offer the innocent saints as a "peace offering," to the angry god of misrule, rebellion, and debased ambition. The pit they digged for their neighbor's ruin, becomes the furnace of their affliction, and God blows the fire.

MAGNANIMITY OF A DOG.

In the month of August last, a boy of about 11 years of age, the son of one of our citizens, was visiting in the country. As he was crossing a field, a dog pursued him as an intruder upon his master's premises, and the boy being alarmed, ran for some distance, the dog barking and biting fiercely. At length, as the dog was within a few feet of him, the boy stumbled and fell down a bank and broke his leg. The poor fellow was of course terribly alarmed, the dog still barking at him as he lay helpless at his feet. But the instant the dog perceived that the child was hurt, he returned to his master's house, and by his voice and actions convinced the family that something was wrong. Finally, after having tried in vain to quiet the dog, they followed him till they found the child crying for help, but at such a distance from any house that he could never have made himself heard. Had it not been for the dog, his enemy! the boy could have lingered there, or would have attempted to crawl away, in which case he would doubtless have destroyed his limbs.

The remarkable features in this case are, that the disposition of the dog was so suddenly changed. We often read of dogs making several efforts to save the lives of their masters, or children to whom they are attached, but this is the only instance we have ever met with, where a brute exercised what may be called, without irreverence, the "Christian principle" of kindness to a fallen enemy. In this respect, the dog was much *more of a man* than many in this world who walk upright.—*N. Y. Observer.*

What a noble enemy! How much in advance of the Missouri and Illinois mob! *Truly this "dog was not a dog" of a "man"* that all christendom put together. It may be that the spirit which ought to actuate the hearts of *christians*, has found a truer habitation in the person of a dog than a man. Aside from hydrophobia, dogs never mob, and only steal in case of starvation.

MINUTES OF A CONFERENCE HELD IN THIS, THE CLEVELAND BRANCH, OHIO, OCTOBER 30, 1845.

Conference called to meet on this the 30th day of September, by the authority of Br. Harris, President. Meeting opened by singing and prayer by Bro. Carpenter. Accusation brought against Br. Wm. Henry Parcell, by Br. Wm. Capner, for lying against him and defrauding him. Also, by the church, an accusation was brought against Sister Jane Parcell, for slander, and against Sister Taber Ann Ackerly, for not attending meeting. The accused having been labored with by the officers of the church, and neglecting to attend to answer the aforesaid accusation, after being duly notified by the lawful authorities of this Branch, the business of the meeting was entered into, and after some appropriate remarks on the case of Br. Parcell, by President Harris, Br. Carpenter, and Br. Wilson, the vote was called by the President: "All who have their minds made up for the propriety of cutting Wm. H. Parcell from this branch,

make it manifest by the uplifted hand." Voted in the affirmative. After some remarks by the President on Sister Parcell's case, the vote was called by the President; "All who are convinced that Sister Jane Parcell deserves to be cut off from being a member of this branch, will make it manifest by the uplifted hand." Voted in the affirmative. Vote called by the President in sister Ackerly's case; "All who are in favor of withdrawing the hand of fellowship from sister Ackerly, make it manifest by the uplifted hand." Voted in the affirmative, and two weeks from the 5th of next month given her to deliberate on it. Br. Capner was called to an account for going to law with Br Parcell; he being present to answer to the accusation, confessed his fault, and was forgiven. Br. Capner, Br. Carrigan, and sister Mudget applied for letters, which were granted by vote of the church.

WM. G. HARRIS, Prest.

THOMAS WILSON, Clerk.

P. S. Sister Ackerly has given the branch ample satisfaction, and is admitted into full fellowship in the branch. T. W.

MOBOCRACY.

We cannot have a better comment on this New Court, than the recent facts in regard to the Convention at Carthage, for the expulsion of the Mormon Fanatics.

That convention was gathered from two or three counties—in a civil government, aside from State authority, without the countenance of the Federal Executive, passing their *fiat* upon the fortunes, destinies, and property of a population of perhaps 15 or 20,000! The census just taken (last week,) makes the population of Nauvoo proper to consist of 11,057 souls—without the limits it is supposed there is a third more! At Nauvoo may now be heard the notes of busy preparation, and we might add, the sound of hammers

"Closing rivets up."

Would it were those of boxes and merchandize alone.

We have no more sympathy with the Mormons than with the Abolitionists, and alike abominate both—but if the "*ipse dixit*" of any popular casuality is to be the *fiat* of command: if any minority is to forego home and sacrifice property, and flee to isles of the sea, at the caprice of any majority, if such be Democracy, then is it indeed true, that man's worst enemies are those of his own household.—*Saint Louis Evening Gazette.*

☞ It is well that all men have not become entirely destitute of feeling the true principles which must make up the catalogue of our country's virtue and glory. The Mormon community embrace men and women of the best blood of the earth, and it is idle to suppose that they can be expelled from the United States, by mob violence, while government with *folded hands*, nods assent, without kindling the anger or indignation of friendly spirits in England, Scotland, upon the islands of the sea, or even of our own land.

From 15 to 20000 persons are "busy" preparing for their "exodus" next spring,

"Closing rivets up,"

And "hiding kindred love,"

for a better place, than graces the sterile plains *where freedom once was!* Truly have we learnt that "is not what is taken into the stomach of the nation that defiles it,—but it is *what is cast out.*" "O generation of vipers, who hath warned you to flee from the wrath to come!"

NOTE OF PREPARATION.

As in all cases when union prevails, the Mormons go ahead like one man, in whatever they undertake;—the murderous plans of apostates, the connivance and craft of the executors of the laws, and the deadly persecutions of the mob, have no effect to deter a virtuous people from exercising faith in God for the salvation of Israel. The Temple was reared by the tithing of the people as by the influence of God, and the Nauvoo House was mounting up with the same "nimble faith and works" when mobocracy stopped the progress,—and, like the faithful servant, every "real Mormon" turned to abide in the doctrine, and began to fix for an exodus, where the "wicked cease from troubling;" and *now* at a meeting held in the Music Hall it was stated, that "3285 families were making ready with 1508 wagons on hand, and 1892 building." These with foreign companies, will make a great multitude by Spring.

CHRISTIANITY IN CHINA.

An imperial edict has been issued in China, giving Christian missionaries liberty to preach, and the Chinese freedom to embrace Christianity, in the five cities opened to foreign commerce, namely, Canton, Amoy, Shanghae, Ningpo, and Fou-chou-fou.—*Liverpool Mercury.*

☞ This will open the door for the Elders of the Latter day Saints, and as our future location will embrace California, Oregon, or Vancouver's Island, we may bring the Chinese, with their wealth, directly into the kingdom of God, to "build up the waste places of Zion," without molestation. The Lord is certainly preparing the way for all nations to go up to

his holy mountain, and worship him in the beauty of holiness. Mormonism is here a little and there a little, until the whole lump will be leavened.

INDIAN.

The word Indian, which is used to personify the natives of China, and America, is probably not fully and fairly understood. The word *Indian* is an adjective derived from the proper noun India, found in Esther 1: 1. The original Hebrew word is *Ho doo*—most likely from *Haudad*, to *Shout for Joy*.

When Columbus discovered Islands on his first voyage, he supposed they were situated upon the West side of the East Indies, and as a natural rule, called them the "West Indies." from this circumstance the natives of this continent have been favored with the appropriate and prophetic appellation of "Indians," which, no doubt means nothing more nor less than: *They shall shout themselves for Joy!*

From the Memorial de Rouen.

DREADFUL DISASTER NEAR ROUEN.

A frightful event occurred yesterday to fill all our district with consternation. A rather violent storm had broken over Rouen about noon, the rain had fallen in abundance, and some claps of thunder were heard; but there was nothing to presage the horrible disaster which has desolated one of the richest and most industrious portions of the arrondisement. At 35 minutes after twelve a furious whirlwind arose in the valley beyond Deville, commencing at the Houlme. It first carried away a part of the roof of the factory of M. Rouff, then gaining force as it proceeded, it overthrew several small buildings, broke down trees and hedges, and destroyed crops. Further off buildings were unroofed, and others were literally crushed in. We have seen some in which the ruins, the furniture and the corn, hay, &c., were so confounded with the uprooted trees of the field, or gardens which surrounded them, that it is impossible to say where the buildings stood, or where was the garden. The scourge moving with the speed of lightning carried to a distance some parts of the ruins, then uprooted the highest and largest trees, and at last struck three of the principle factories of the valley. Lightning is in fact less rapid than was the destruction of these establishments.—The destruction is so complete that the imagination cannot conceive it, and no description could give an idea of it. They have been literally reduced to atoms. To crown the fatality, the event took place at an hour when the greatest activity is going on, and the hands are most numerous. Of the three establishments which have been destroyed, one is in the commune of Malaunay—viz., that of M. Bailleul, and which was carried on by M. Neveu; the two others were situated near Monville—viz., those of M. Picquot and M. Mare. At M. Neveu's 120 persons were at work. The roof fell in, and the walls gave way before any person could escape. At M. Mare's the number of hands at work was 70; the calamity was not less sudden and complete. At M. Picquot's the number of persons at work was not less than 180. The roof being first carried away, all those within rushed to the doors, and they became so crowded that only a few comparitively could get out. This factory was finished scarcely a year ago, and the proprietor was blamed for erecting it in a more solid manner than any of the others of the valley. The chimney, which was 150 feet high, fell down to within a few yards of the ground and was thrown across the river. The third floor, cut off with wonderful precision, was also carried into the water. The two other stories next gave way, and at last the ground floor was so completely demolished that scarcely two bricks remained in their places. All this was accomplished in less than two minutes; people from all parts hurried to render assistance; all the manufactories and workshops in the neighborhood sent out their men, and at once began to clear out the ruins to save those under them who might be yet alive. Nothing can equal the scene presented at the three principal theatres of this vast disaster. Machinery-forms and bars of iron were fractured, and enormous pieces of timber were broken as if they were mere straws, and all lying together in one confused mass. Torn fragments of clothing were seen among flocks of cotton wool with arms and legs protruding from the heap; pieces of flesh were adhering to the irons, and many parts were dyed with blood. Now and then deep groans were heard; some men and children preserved as if it were miraculously by an overhanging beam were taken out uninjured, but more frequently some severed limb or dead corpse, or a body so mutilated that death would have been preferable to the torture it endured. On the road nothing was to be seen but litters or carts carrying away the dead or wounded.—Temporary hospitals were promptly established. Surgeons came from Rouen, brought by M. Flobert, and bestowed their care and pains upon all, even those of whom no hope could be entertained. The master of the hotel of the Cheval Noir, placed at the disposal of the faculty the largest room in his house, with all the

linen and every other useful thing which he had then at his command. Twenty-six of the sufferers were laid in the ball room and in the orchestra. A number of the clergy came to bestow the consolations of religion, and the Cure of Monville, dressed in his surplice, recited the last prayers for the dying over those whom the faculty despaired of saving. Men, women, and children were weeping over their relations, many of whom were expiring in the most cruel agonies. This dreadful scene was rendered even still more harrowing, when the medical men, in the interest of such of their patients of whom they entertained hopes, required that all persons who could not be made useful should be withdrawn. This necessary demand was executed by the authorities with the most affecting kindness and consideration, but the cries and lamentations it caused were rending to the hearts of all present. At the guard-house at Monville were placed all the bodies taken out of the factory of M. Picquot. We have seen 17. Two were those of young girls, one that of a woman, and the rest of men and boys. Among these last several had been taken out of the river, into which they had been precipitated from the third floor.—Some were entirely crushed, others had their heads and chests driven flat, and some had their heads severed from the trunks. Need it be said that the spectacle was most horrible.—When we withdrew from the seat of the catastrophe, at 10 at night, we found at M. Picquot's house 25 dead and more than 50 wounded, part of whom could not be expected to live through the night. It was believed that there were ten more victims still under the ruins.—Out of three foremen, one was killed, the two others saved alive, but severely injured. The loss in money is estimated at 120,000f. At M. Neveu's there were nine killed and fifteen wounded but how many remained under the ruins was not known. His loss is estimated at 250,000f. At M. Mare's there were six dead and a great number wounded. His loss is put down at 120,000f. In all 40 dead and 100 wounded—many of these last mortally. The aggregate loss is computed to amount to 620,000f., for these three establishments only.—From one of these phenomena of which these storms present so many varied examples, these buildings were not destroyed regularly one after the other, but the whirlwind seemed to have moved in angular directions, and less solid buildings between the spinning mills were left standing. The effects of the hurricane extended upwards of a league and a half in length.—The communes which have chiefly suffered by it are Le Houlme, Malaunay, Monville, Eslette, Cleres, and Anceaumeville.

The *Memorial* publishes the following letter from the Secretary General of the Prefecture of the Seine Interieure:—

"Yesterday at noon a whirlwind blew down three factories in the valley of Monville: not less than 360 persons who were at work there have been buried in the ruins. Of these 40 have been got out dead, and nearly 100 wounded but a great number still remain. Permit me to have recourse to your journal to open a subscription in favor of the widows, orphans, and the unfortunate men who have been wounded. The inhabitants of the Seine Interieure will respond to my appeal, and will eagerly come forward to the assistance of their unfortunate countrymen. I shall write to the Receiver General to ask him to take in subscriptions, which will also be received at the prefecture and the Post Office."

Immediately after the news of this disaster, a subscription was opened at Rouen by some of the leading merchants and manufacturers.—The Rouen Railroad Company requests us to announce that a subscription in favor of the widows and orphans and the wounded workmen, has been opened at its several offices along the line, and at M. M. Laffitte, Blount, and Co's., Paris.

We learn by the Havre journals that the storm of Tuesday caused several disasters on the coast near the mouth of the Seine. Two English vessels were forced from their anchorage and driven ashore, and a sloop from Newcastle, bound for Rouen, with coals, went down near Leure. The crew was saved in the boat. An English schooner, from Caen, laden with stones, went down in view of the town, and the crew, who had taken refuge in the rigging, owed their safety, in a great measure, to the exertions of M. Lemetheyer, the lieutenant of the port, who, on the first alarm, proceeded to the jetty and had the life-boat launched, proposing a reward to any persons who would man it. Six Englishmen at once offered to proceed to the assistance of their countrymen on condition that a French pilot would accompany them. A young man named Lefebvre immediately offered himself, and the party rowed to the wreck. They succeeded, though not without great danger, in rescuing four sailors and the captain, whom they brought safe to land. A little sloop, with two men on board, was capsized near St. Adresse, and one of the men was drowned. The other was taken up, when nearly exhausted by swimming, by a fishing boat.

Subsequent accounts raise the total number of persons killed to be between 70 and 80, and the number injured to 200.

From the Millennial Star.

A violent hurricane did much damage in Paris and its neighborhood on Tuesday. At the Tuileries the Pavillion Marsan was completely unroofed, and large trees were torn up by the roots.

Asia Minor is, at the present moment, suffering all the horrors of a famine. For the last two years the crops have failed; and water is so scarce, that the quantity required for the consumption of a small family costs an enormous sum.

We have to record another dreadful calamity, occasioned by an explosion of fire-damp at Jarrow colliery, near Newcastle, on the Durham side of the Tyne. Nearly one hundred men were in the pit at the time. Thirty-eight lives were lost by the explosion, some of the bodies were so much mutilated that it was impossible to identify them.

Conflagration at Bordeaux.—A telegraphic dispatch was received at Paris on Saturday, announcing a dreadful fire at Bordeaux, which destroyed property to the amount of three millions of francs. The fire broke out in the house of M. Taslet. The wall of one of the houses burnt, fell upon the commandant, the adjutant, a lieutenant, and three pompiers, who were killed on the spot. Three other persons were severely wounded.

Since our last we have to record the most disastrous fire that has occurred in the city of New York since the great conflagration of December, 1835. Three hundred buildings, according to the best calculation, have been levelled to the ground. Most of them were large three, four, and five story houses, and principally occupied by importing and other merchants. It is a close estimate to set the loss at from five to ten millions of dollars. There has been a considerable loss of life, not yet fully ascertained; while the scenes in the neighborhood of the fire, amongst the multitude of wretched outcasts by the occasion was most heart-rending. The cities of New Granada and New Brunswick have also suffered dreadfully from the same afflicting scourge.

A terrible fire has just laid in ashes the ancient city of Luezk, in Volhynia. The fire commenced in the chimney of the Convent of St. Bridget, and has destroyed many precious monuments of the ecclesiastical history of past times, in which the city of Duezk played an important part. It has, among other things, consumed the valuable library, containing a number of documents concerning church history, the Polish Diet, the incursions of the Tartars, and the conquests of the Poles and Russians.

A letter from Insterburg, dated August 13th, says:—"The distress in Poland must be extremely great. The poor people penetrate in crowds into our provinces, and fall on the fields of peas and potatoes; the peas are immediately devoured raw—the stalks of the potatoes are cut down, and boiled and eaten in the field. A detachment of troops have been sent to protect our frontier. It is said, the fields in Poland so far as the eye can reach, lie desert, and therefore the distress must increase in the approaching winter."

The Dutch papers contain numerous accounts of the devastation caused in various parts of Holland, by a hurricane or waterspout that came from the south. The houses have suffered enormous damage, the roofs are carried away, and the windows smashed to pieces. It is impossible to estimate the damage, for not only the stock in barns, but also what corn was mown and still in the fields, was taken up and scattered far and near. A small vessel on the Rhine, on board which were a man and his wife and three children, was turned upside down; the mast of which was fixed in the bed of the river.

Terrible Conflagration at Toulon.—A supplement to the *Semaphore* of Marseilles, mentions the following particulars of a destructive fire which broke out in the dock-yard at Toulon, on the first instant:—'*Marseilles, August* 2, 1845.—We have just received, from our correspondent at Toulon, the news of a disaster which will plunge the country in consternation. The Mourillon of Toulon, the rich and immense depot of stores for our military and navy, has become a prey to the flames. It is with an unspeakable feeling of grief that we lay the following account of the catastrophe before our readers.—'*Toulon, August* 1, 1845.—I write these lines in presence of an immense disaster. Our magnificent establishment of the Mourillon is on fire since this morning. At half-past eleven the town was immediately in a state of commotion, and every one was seen hurrying to the arsenal to inquire the occasion of the unusual summons, but it soon became evident of itself. Columns of smoke were seen to proceed from the Mourillon, and with the least possible delay, the fire-engines of the arsenal were brought to that spot, and the greater portion of the laborers in the arsenal, and all the disposable troops of the garrison were sent to work them. The Marine Prefect, the General commanding the department, the mayor of the town, and other authorities, were also in a very short time at the scene of the disaster. But, alas! all their efforts were nearly useless. The fire was hardly discovered, when it seized upon the principal sheds, under which were piled a

most all the timber for the use of the dock yard. The flames rose to an immense height. Up to the present moment the firemen have been able to save the saw mills, an establishment which cost immense sums, and the ships on the stocks. The loss, however, is calculated at twenty-five millions of francs. It is very difficult to explain how the fire in the daytime could have gained so much head before it was discovered. When the first alarm was given, it had already created frightful ravages. Some attribute the fire to the convicts, many of whom contrived to escape in the midst of the confusion. The *Semaphore* adds that the travellers who left Toulon at eight o'clock at night say that the fire was still raging, and that a great number of lives had been lost. There was some alarm for the parts of the town in the neighborhood of the fire.

CONFERENCE MINUTES.

FOREIGN BRANCHES.

We select from the "Millenial Star" a few items concerning the conferences, and spread of the truth in the old world. It is certainly gratifying to witness the glorious triumph of Mormonism, or in other words, the victory of truth over error. The everlasting gospel will prevail and so all Israel will be saved.

GLASGOW.

A meeting of the different branches in the Glasgow conference took place in the Odd Fellow's Hall, 175, Trongate, on Sunday the 31st day of August, 1845.

The meeting was called to order by elder Banks, and opened by singing and prayer.

Elder M'Cue presided, and Walter Thomson was appointed clerk, assisted by Thos. B. Stenhouse.

President M'Cue addressed the saints on the progress of the work of God, and rejoiced much in the same. The number of officers present: 2 high priests, 1 seventy, 25 elders, 25 priests, 16 teachers, 10 deacons.

The representation of the different branches was then attended to, the total number being 1249 members, including 1 high priest, 39 elders, 49 priests, 37 teachers, 25 deacons; 58 being added by baptism since last conference.

The branches in general, were represented to be in a flourishing and healthy condition. The meeting throughout was very harmonious—the principle of love flowed copiously amongst the Saints. Elder Houston took an affectionate farewell of the brethren, on his leaving them for Nauvoo; and elder Shields took his leave of the brethren, and bore his testimony to the work of God, and craved the prayers of the saints, that he might be upheld in his mission to the Sister Isle.

Elder Banks preached in the evening to a crowded house and very attentive audience. Subject—The Marriage of the Lamb,—which was handled in a most eloquent, affecting, and impressive manner, to the astonishment of strangers, and rejoicing of the Saints.

I am, your very humble brother,

PETER M'CUE.

SHEFFIELD.

I attended a quarterly Conference held at Sheffield, on Sunday the 24th of August, and found the Sheffield Branch and Conference in general, to be in a very prosperous state. The conference met at the commodious Assembly Rooms at 10 o'clock, A. M. The room was well filled, and to add to the interest of the assembly, about sixty children belonging to the saints, who had been formed into a Sabbath school, took their seats together with their teachers. There were present at the opening of the conference, 1 of the quorum of the twelve, 1 patriarch, 2 high priests, 5 elders, 15 priests, 7 teachers and 3 deacons. Elder James Ure, the presiding elder of the conference, was called to the chair, and Elijah Mitchell chosen clerk. The Conference was opened by singing and prayer, after which the representations were given of seven branches, containing 394 members, 11 elders, 26 priests, 10 teachers and 7 deacons, 56 having been baptized since last conference, nearly all were represented as in good standing. In the afternoon, sacrament was administered to the Saints, twelve confirmed, two children blessed, and two ordained to the office of priest under the hands of elders Woodruff, Holmes, Ure, and Albiston. The assembly was addressed in the evening by elder Woodruff, and followed by elder Holmes. The conference was well attended during the day and evening, and much good seemed to be done.

On Monday evening we had an interesting address delivered by elder M. Holmes, followed by elder Woodruff. Many through the Sheffield conference are investigating the principles of truth, and additions are being weekly made to the church.

JAMES URE, President.

ELIJAH MITCHELL, Clerk.

PRESTON.

I met with the Preston conference on the 31st of August, which was held at the Cockpit, in Preston, there being present, quorum of the twelve, 1; quorum of seventies, 1; 15 elders, 18 priests, 13 teachers, and 2 deacons.

Elder Leonard Hardy was called to the chair,

and elder John Fawle, chosen clerk. Conference opened by singing and prayer, after which we had represented eleven branches, containing 542 members, 13 elders, 23 priests, 16 teachers and 4 deacons, 45 having been baptized since last conference, 16 of whom were added in the Preston branch. The conference was represented as being in general in good standing.

The representation of this conference, with the additions, spoke much in favor of the faithful labors of elder Hardy, the presiding elder of the conference. It was evident that he had done honor both to the cause of God and his brethren since he had the watch-care of this conference, from the departure of our much esteemed and worthy brother, elder John Banks, he having been called to take charge of the Edinburgh conference, where we rejoice to hear, that he is as usual accomplishing a good and glorious work in the cause of God.

As the time had come for elder Hardy to take his departure to his native country, and return to his friends, it was necessary for some person to be appointed for the time being, to preside over the Preston conference and also over the branch, it was accordingly moved by elder Hardy, seconded by elder Parkinson, and carried unanimously, that elder John Melling be appointed elder over the Preston branch for the time being. It was also moved by elder Hardy, and carried unanimously, that elder John Holsall be appointed presiding elder over the Preston conference for the time being. A letter of recommendation was then read and presented to Elder Leonard Hardy, with the unanimous vote of the conference. Sacrament was administered in the afternoon, six confirmed, and two ordained to the office of priest, under the hands of elders Woodruff and Hardy. The most perfect union prevailed, and not a dissenting vote in any of the business of the conference. Elder Woodruff addressed the meeting in the evening to a full house, from the last chapter of Malachi. Peace and good feeling prevailed through the conference, and much instruction received.

LEONARD HARDY, President.
JOHN FAWLE, Clerk.

MANCHESTER.

On Sunday the 15th, I also met the Manchester quarterly conference assembled at their usual place of meeting, there being present 1 of the twelve, 2 high priests, 1 of the presidency of the quorum of the seventies, 25 elders, 39 priests, 18 teachers and 5 deacons. Elder Milton Holmes, the president of the Manchester conference, was chosen president, and elder William Walker, clerk. The conference opened by singing and prayer, after which we had 25 branches represented, containing 1769 members, 44 elders, 97 priests, 57 teachers, 27 deacons, and 145 baptized since last conference. The Manchester conference has been under the presidency and counsel of elder Holmes since his arrival in England, and he has been much blessed in his labors—brought forth much fruit, and he has had the support and love of the Saints through the whole field of his labors. There has been a continual increase of members from the commencement of his labors, and he has manifested much wisdom in the counsel he has given in the midst of his brethren. Manchester and most of the branches was represented as being in perfect union and good standing. It is the largest conference in the British isles, and has truly brought forth much good fruit.

As elder Holmes is about to return home to the United States, it became necessary to appoint another president over the Manchester conference, and brother J. D. Ross, the presiding elder over the Manchester branch, was appointed as president of the conference, and elder William Walker was appointed to preside over the Manchester branch. The faith and prayers of the saints were asked for on these subjects, and the result was, an unanimous vote was given. Resolved, that Thomas Bradshaw and Henry Druce, who are now holding the office of priests, be ordained to the office of elders.

A recommendation of the representatives of the whole conference was moved and seconded in favor of elder Milton Holmes, and was unanimously carried.

The sacrament was administered in the afternoon, and the ordination of the two elders took place. One member of the church was confirmed under the hands of elders Woodruff and Ross.

A large assembly was addressed in the evening by elder Woodruff.

Peace and good order was preserved throughout the day.

MILTON HOLMES, President.
WILLIAM WALKER, Clerk.

NEW YORK CONFERENCE.

The Church of Jesus Christ of Latter-day Saints met pursuant to appointment on the evening of the 12th of November, at the American Hall. Many of the brethren were present from Long Island, Connecticut, and New Jersey.

On motion, Elder O. Fratt was called to the chair, and C. T. Nowell, Secretary.

After prayer and a dedication of the assem-

dy to God by the President, and a song of Zion by the whole assembly, the President arose and laid before the conference the present condition of the saints, and the necessity of all removing to the West. He exhorted them to a union of action for the benefit of the poor, that they might not be left behind. That as long as the church remained among the Gentiles, the fulness of the gospel could not be taken from them, and the Book of Mormon be fulfilled.

Elder Brunson then arose and presented the following preamble and resolutions, which were unanimously adopted by the whole assembly without a dissenting voice.

WHEREAS, we as a people have sought to obey the great commandment of the dispensation of the fulness of times, by gathering ourselves together; and as often as we have done so, we have been sorely persecuted by the Protestant Christian churches, our houses burned, and we disinherited of our possessions, and driven forth upon the charity of a cold hearted world, to seek protection and sustenance for ourselves and families.

And WHEREAS—Inasmuch as the people and authorities of the United States have sanctioned such proceedings, without manifesting any disposition to sustain us in our constitutional rights, but have rejected our many petitions to judges, governors, and presidents for the last twelve years, having hardened their hearts, like Pharoah of old, against the cries of the fatherless and the widow. That we now cheer our cries—wipe away our tears, and prepare ourselves to "enter into our chambers, and shut our doors about us for a little season until the indignation be overpast." Therefore,

Resolved, That we hail with joy the proclamation of our brethren from the City of Joseph, to make preparations for our immediate departure, and give thanks and praise to our heavenly Father that the day of our deliverance is at hand.

Resolved, That we look upon the proclamation sent forth and published in the Warsaw Signal by our former brother, William Smith, as being actuated by purely selfish motives alone, for his own personal benefit and aggrandizement, at the sacrifice of the lives of his best friends, and the defamation of the character of the whole church; most benighted, even if true, because it brings persecution and affliction upon the innocent.

Resolved, That we most heartily sanction the proceedings of the council and Church at Nauvoo, in his excommunication, and that nothing henceforth by this city by his hands, be demanded in long since. And in it we believe the prayers of the fatherless and widow have been answered. And further

Resolved, That we caution all the honest in heart among the Saints, where he has not visited in the East and elsewhere, that have not had an opportunity of proving his apostleship as we have, to beware how they receive him into their houses, or bid him God speed, lest they bring condemnation upon themselves ignorantly.

Resolved, That during the mission and ministry of our brethren, the Twelve, among us, since the absence of William Smith, their conduct has been of the most exemplary character, both in practice and precept; which we are sorry we are not able to say of our former brother William Smith. And

Resolved, That we advise him if he wishes to keep himself from trouble, shame, and disgrace—that if he has any feeling for the character of his family, and his martyred brethren, that he stay where he is, or go where he is not known. For we, the Church in New York, have no desire to see him, unless he repent speedily, and go about making restitution for lifting his hand against the church and kingdom of God to destroy it.

Resolved, That the Church in this city move, one and all, west of the Rocky Mountains, between this and next season, either by land or water; and that we most earnestly pray all our brethren in the eastern country to join with us in this determination, and carry it out effectually, to the delivery of the people of God from the daughters of Babylon, and not one left behind.

Resolved, That there are no apologies required of those who do not go, but old age, sickness, infirmities, and poverty; "For he that will not forsake father and mother, houses and lands, wives and children for me and my name's sake, is not worthy of me."

Elder Brunson laid before the congregation his instructions from the authorities of the church directing him to go by water, and called upon all who wanted to accompany him, to come forward at the close of the meeting and put down their names. The conference was then dismissed by a benediction from the President.

ORSON PRATT, Pres't.

G. T. Bevell, Sec.

MINUTES OF A CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN BURR'S GARDEN, TIVERTON COUNTY, RHODE ISLAND, ON THE 8TH OF AUGUST, 1837.

Opened by calling the meeting to order by

Elder Peter Litz, who moved that Elder James Parke be appointed president, which was seconded, and carried unanimously. On motion, Peter Litz was appointed clerk of said conference by an unanimous vote. The president then arose, and opened the meeting by singing and prayer, and delivered a funeral sermon of Bro. A. Petty, from 1st Corinthians, 15th chap; 53, 54, 55 verses, and delivered a masterly sermon with power and much assurance of the Holy Ghost; the different branches were then presented; Burks Garden branch by Elder P. Litz, seventy-two in number, including three elders, one priest, one teacher, all in good standing. Elder Samuel Carter then presented Bluestone branch, which numbers fifteen, including three elders, one priest, one teacher and one deacon, all in good standing. The Wythe county branch not present, nor the Smyth county branch, but notwithstanding there has been a number added in that part of the vineyard, and a great spirit of enquiring prevails in that section of the country. After an interval of fifteen minutes,—conference met again when the president gave an exhortation of the nature and propriety of partaking of the sacrament. After the sacrament was administered, the president delivered an exhortation on the principle of love and unity amongst the saints, and made a few remarks on the claims of Sidney Rigdon, and took a vote of the saints if they would uphold the proper authorities of the church in all righteousness, and if they would do all in their power to build the Temple of the Lord, which was carried unanimously. On motion resolved that the minutes of this conference be forwarded to Nauvoo, and published in the Times and Seasons, after which the conference adjourned until the 6th of April, 1846.

JAMES PARKE, President.

PETER LITZ, Clerk.

Nauvoo, Ill., Nov. 14, 1845.

Having just returned from a mission eastward, appointed by the spring Conference of 1843; according to order established by the Church of Christ, that Elders should report their stewardship; I thought, although I was among the least, yet I would not be among the last in confessing my ignorance, and stating unequivocally, that I am but an unprofitable servant.

During my mission, which was in the fall and spring of '43 and '44, in the States of N. Jersey, and Maryland, in company with my fellow-labourer, E. H. Hooper, we, to the best, according to our ability, and the trust reposed in us, to help rear up the standard of Latter-Day glory, and to facilitate the great and momentous work of God in these last days.

I will also say, that although we were weak, yet we were made strong by the hand of the mighty God of Jacob! And although we were little, yet we confounded the great; and although our wisdom consisted in the simplicity of Christ's gospel; yet the wisdom of man was confounded before our eyes.

Many honorable men were enamoured to the truth, and many honorable men instructed in the plan of salvation. We baptised thirty-five or forty for the remission of their sins, and organized one branch of twenty-five or thirty members in Md. and thus the words of God were fulfilled, that 'the weak should confound the wisdom of the mighty,' and the poor among men rejoice,' 'the meek increase their joy in the Lord,' 'those who erred learn doctrine,' &c. &c. Thus was the mission, and thus it ended.

May God bless his people, redeem and save Israel, and hasten his work in its time.

JAMES H. FLANIGAN.

"Whenever any thing is spoken against you, that is not true do not pass by or despise it because it is false; but forthwith examine yourself, and consider what you have said or done, that may administer a just occasion of reproof."

Elder J. Taylor,

Dear Sir:—Having observed in your paper of the first instant, an interesting communication from Elder Addison Pratt, and among the many items of interest, one relating to "the good Brethren in Philadelphia," and "our good Brother Grant." Sir, permit me through the medium of the Times and Seasons, to inform Brother Pratt, that his indignation, and incorrect information, has caused him to do injustice by the Saints in Philadelphia; and his *belief* of "good Brother G." came not from hearing the word of the Lord, but from hearing something else. Brother Hanks did not sell me a Book of Mormon, or any other Book, neither did any one under my jurisdiction buy books of him except they were requested to do so by him or his associates. To conclude allow me to say, por parenthesis, that I hope the successor of the present prime minister of Tooboual, will retain in his head, eyes enough to tell true seamen from pirates, and thereby be able to do justice to his best friends in North America.

Yours respectfully,

J. M. GRANT.

City of Joseph, Nov. 14th, 1845.